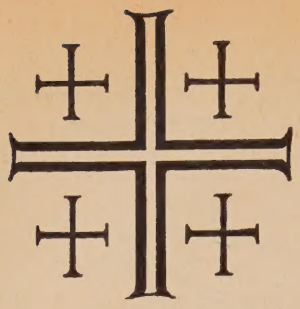
Lutheran Herald

15, 1960 • Vol. 44 • No. 11

LUTH[illegible] SEMINARY
[illegible]
ST. PAUL, MINNESOTA

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

Two white children and an Indian girl friend return to their boat which is secured at the float at Petersburg, Alaska. (See story page 4)



THE WAY OF THE CROS

The Way

Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a maid, seeing him as he sat in the light and gazing at him, said, "This man was also with him." But he denied it, saying "Woman, I do not know him."

And a little later some one else saw him and said, "You are also one of them." But Peter said, "Man, I am not." And after an interval of about an hour still another insisted, saying, "Certainly this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are saying. And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

(Luke 22:54-62)

The Jerusalem Cross, illustrated above, is equally well known as the Crusaders' Cross. It was derived from the coat of arms of Godfrey of Bouillon, the first ruler of the Latin Kingdom of Jerusalem. The entire device is properly red on white and signifies the five wounds of Christ.

We often say, "I don't mind sacrificing, workin hard or giving so much, if only I knew that v I am doing is appreciated or has the support and i est of those for whom I am doing it." We can en almost anything and we do and will, if we but k others are supporting us in it heart and soul.

Thus, that the Way of the Cross was a Way of appointment was perhaps the hardest, humanly s ing, for Jesus to bear. Humility, Loneliness, Misu standing, Rejection, Suffering—all could be endur only there were sympathy and interest on the pa those for whom it was being done. But to know those he had trusted and trained had deserted disappointed him in his hour of need made the cro the harder to bear. Notice how it mounts: first disciples fall asleep, they cannot watch with him i hour of trial; then Judas, one of the twelve, b him; next, the disciples flee, none remain to co him; and lastly, Peter, the rock, the leader of th ciples, denies him! The Way of the Cross was the Way of Disappointment for our Lord!

Yet notice how nobly this Lamb of God bears th ter Cross of Disappointment. He loves his own

In this issue...

The Way of Disappointment 2
The third in a series of Lenten meditations on The Way of the Cross. The Rev. Robert Gronlund, an ALC pastor, is assistant to the president of California Lutheran College, Thousand Oaks, Calif.

They Work Together to Build 4
In typical pioneer fashion our ELC congregation at Petersburg, Alaska built their church themselves. Now they are in the midst of building a Christian Education Building.

The District President 7
The last in a series of articles by the Rev. A. C. Lehman, pastor of Bethany Lutheran Church, UELC, at Spencer, Iowa.

Karl Olsson: Hail and Farewell 9

For the Family Altar 10

The Church in Today's World 11

Among Lutherans 12

Within the ELC 14

Lutheran He

Editor: O. G. N
Associate Editor: WILLIAM H
Assistant Editor: MELVA

Official organ of The Evangelical Lutheran Published weekly by Augsburg Publishin 426 South Fifth Street, Minneapolis 1 Randolph E. Haugan, General Manager, Anderson, Circulation Manager. Subscripti United States and Canada, per year $3.00 class postage paid at Minneapolis, Minn., act of March 3, 1879. Printed in the Uni of America by Augsburg Publishing House, olis 15, Minnesota.

© Augsburg Publishing House, 196

sappointment

Lenten Series by Robert B. Gronlund

the end. How mildly he rebukes them for their lessness! Peter receives but a look; to the disciples imply says, "Could you not watch one hour?"; idas, the betrayer, "Would you betray the Son of with a kiss?"

spite his great agony of heart, despite his great ppointment, he is still tender and mild, still the e of Peace. This is our Lord and Savior going the of the Cross and finding it the Way of Disappoint-, yet there is no murmuring, no complaint.

w very different from us, his unworthy followers. st daily we too taste disappointment but instead ietly digesting it, we angrily spit it out! It hurts disappointed! We are frustrated in our desires and , and being frustrated we have a great urge to e, to wash our hands of it, to chuck it all. To e seems the easy and often the only way out of misery.

He Was Not Alone

agine if Jesus had dealt with disappointment in ilar manner! In cold logic he could have well said, y am I going through all this? To help man, to cile him with God? But the very ones I have with these three years do not appreciate what I oing; they will not extend me their help."

, *what if* Jesus had reacted the way we do? There d have been no cross with its good news of the ciliation of man and God; no Easter with the tidings of resurrection from death to life eternal; hristian church in which we find warmth of com-on and fellowship with our God and with our y man; no shining ray of hope for those that sit great darkness of sin and evil.

what of the times that we have disappointed our have failed to do his will and to heed his word? *if,* on such occasions, he reacted to disappoint-as we do? How we would long then for the previous relationship of loving and accepting forgiveness, of the father welcoming home the prodigal! What hope could there be then of ever restoring the relationship we have with him through repentance and forgiveness? We would be immediately cast out in angry and justified disappointment as unworthy failures.

But, fortunately for us, Jesus did not react to disappointment as we do! He was going the Way of the Cross and if that meant traveling the Way of Disappointment, that too must be borne. And bear it he could! For he was not alone. He stood close to the Father and was intent on carrying out His will. Though he would much prefer to know that the disciples understood and appreciated what he was doing and would stand by him in the time of trial and suffering, yet that was not foremost. The primary concern was that this was his Father's work and it must be done, despite the cost. He would be obedient to the end, even unto the death of the cross, whether his followers appreciated his task or not.

He Still Receives Us

For he understood and loved his disciples. He understood their weaknesses and fears. Oh, they talked so boldly of what they would do, but inwardly they were very timid. They had to grow yet and grow they would. There would come a day when he would not be disappointed in them, when they would stand before rulers and magistrates and testify of what they had seen and heard, when they would turn the world upside down, as the writer of Acts puts it. When Peter would be bold even unto death, asking, tradition telling us, to be crucified head downward, for he said, he was not worthy to die in the same manner as his Lord.

Yes, Jesus had love, a love that understood the weakness of men and realized their possibilities for growth. And it is essential that we too, who would follow him, stand firm in love even in the midst of the most bitter disappointment, for such a love gives room for growth. When we become grim and stalk away, then we have thwarted any possible development, but when in love and understanding we patiently wait, we have left the door open for growth toward each other and toward God and have followed our Lord.

Let love then, love for carrying out God's will regardless of the response, love for our fellowmen who are weak as we are weak, be our guide in going the Way of Disappointment. And if we should be inclined to weaken, let us remember how often, how very often, we have disappointed our Lord and yet how graciously he still receives us. Amen.

They Work Together To Build

By Marilyn Frink Jord

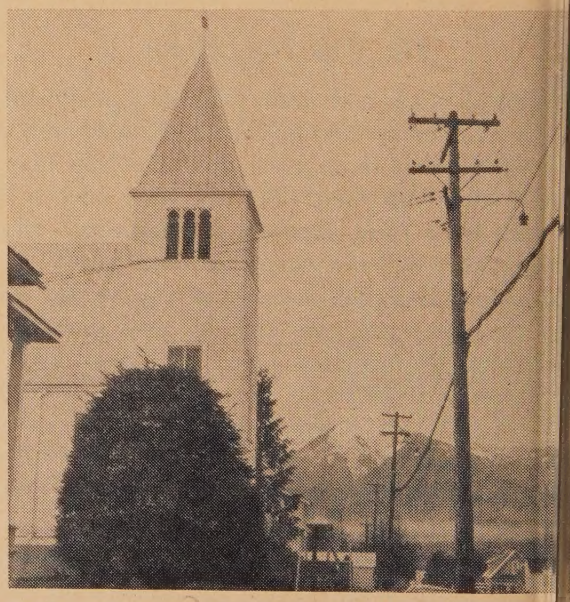
FACED WITH THE PROBLEM of how to obtain first the church and now the Christian Education Building they needed, the congregation of The Evangelical Lutheran Church in Petersburg, Alaska, answered it in a typical pioneer fashion—they would do the building themselves. To contract for the work to be done at the high wage scales that must be paid in Alaska would make the cost prohibitive. At the same time, they knew the added problems that must be met when such a large project is undertaken with volunteer labor.

As its congregation is made up principally of fishermen or those connected with fishing and the services needed by the fishermen, little work can ever be done on the building during the good weather of the summer fishing season. The men would have time to work only during the fall and winter months when the large halibut boats, seiners, trollers, and gillnetters were secured for the winter. In the spring painting their boats, overhauling their equipment, and preparing their gear for the approaching fishing season would have to be done first before the men would have time to work the church.

From its founding in the early 1900's and incorpo tion in 1910, Petersburg, located in the center of Sou eastern Alaska, has been principally a Norwegian co munity. It was only natural that the Lutheran Chu should be established in 1913. The parsonage and chu which the Presbyterians had built and then decided discontinue, were bought by The Evangelical Luthe Church. For many years it was as much a commu church as a Lutheran Church, but now five o churches have been built in Petersburg.

One member said that she was astounded when came from the "Old Country" (Norway) for she no old people in the congregation. Only the yo came to this new community, built at the mouth Wrangell Narrows, to make their living. The maj of them became hearty, halibut fishermen. In the ginning the men fished out of small dories and fished Alaskan waters in the wintertime. Now the

Even though Petersburg has more rain than snow in winter, the children enjoy walking to church in the snow on this clear Sunday morning.



As the children leave Sunday school, they can see Nar Peak across the mouth of Wrangell Narrows.

fishery is regulated by international agreement and catch quota so that the fishing is done only dur- the summer months. Even so it is still hard work, hours, rough weather and the treacherous waters ıe North Pacific to contend with.

ıe arrival in port of the first load of halibut of season was a big occasion. The top of the load was vn on deck and everyone helped himself.

ıe of the parishioners said to the new minister, ne on down with me, Reverend, and get yourself ı."

ıe minister looked perplexed when the man put ish in a gunny sack, but he carried it home. He it on the kitchen table for his wife to see. The fish flat! Furthermore one side was brown and the , white. It had two eyes on the brown side, but ıouth opened half on the brown side and half on vhite side.

his is some freak," he told her. "The fishermen ıave their fun, but we aren't foolish enough to eat hing." Carefully they buried it in their back yard. t this freak of evolution has been the main liveli- of Petersburg through the years. The town is best n for its large fleet of halibut boats. When the ut season closes, many of the boats seine for salmon. 1941 a phenomenal run of salmon came and the ry owners begged everyone to help. The Rev. ıas A. Knudson, who then was the minister, said donate every cent he earned to the church build- und. One cannery owner said he'd match the nt and the fish buyer said he'd match both of them. ans enjoy making a game out of raising money. The canneries were working day and night. Pastor Knudson worked on Sunday morning, but came home in time to change his clothes for the eleven o'clock service.

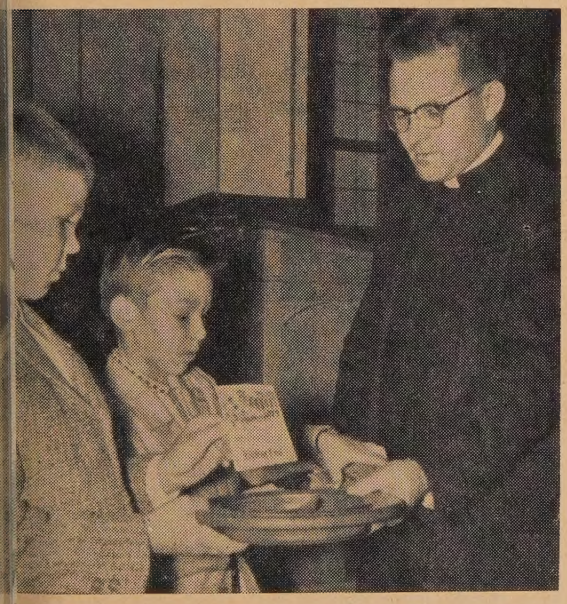
One member recalled, "Many of us were too tired to go to church, but Pastor Knudson always had the service. Then he was back at the cannery as soon as he could eat his lunch."

Fishermen's Festival

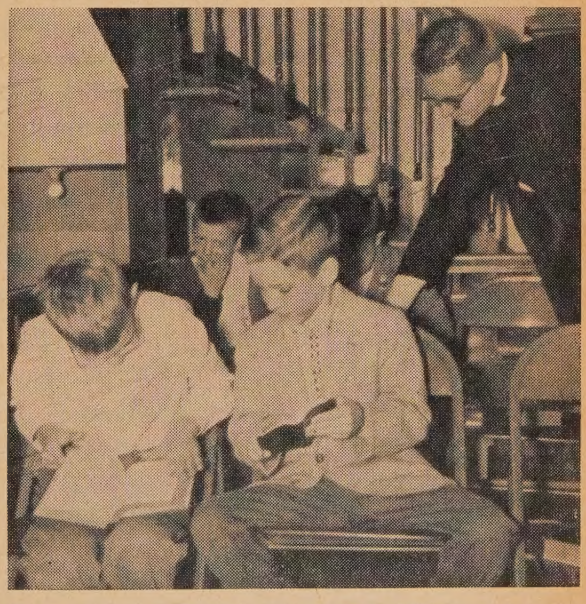
For a number of years, the church had a bazaar to raise money. Then a minister suggested that a Fishermen's Festival, in which everyone gave thanks to the Lord for what he had received, was much more appropriate. At the end of the fishing season each fall, the Fishermen's Festival is held and the offering has exceeded the amount formerly made at the Bazaars. The money is divided between the building fund and Lutheran charities.

As a man must be self-reliant to be a halibut fisherman, it was not surprising that they would want to be self-reliant in their church finances. They voted in 1935 to become the first self-supporting Lutheran congregation in Alaska, and to this day are the only self-supporting church in Petersburg. This was not an easy step to take.

Immediately the congregation was faced with the problem of obtaining a new church. They hired an architect, and then their plans received a real boost when Chris Wick donated a lot on the highest hill in town.



Thanksgiving time Pastor Joseph A. Luthro receives a ial offering from the Sunday school for the Building l.



The need for a Christian Education building can be seen when this class must meet on the stair-way landing.

Louis Iraelson, one of the charter members of the congregation, was hired to supervise the building, and the cornerstone for the church was laid in October of 1938. In order to get the 37'x78' structure up and under cover, five men in addition to the volunteer labor were hired that fall. After the cement footings were poured and the walls and roof built, the work went very slowly. When the congregation had money, and materials were available during World War II, work was done.

For a number of years the steeple well was merely covered over. At last work was begun on it and the cross.

One of the younger men climbed up on the scaffolding. He immediately came down and said to Louie, "I can't do it. It's too high for me."

Louie, who was in his late sixties, climbed up and the younger men tied the materials for him to pull up.

Church services and Sunday school were held in the basement until the church was completed in 1948. The church has two beautiful stained glass windows that were donated by the Sunday school and Ladies Aid, respectively. The interior is a Gothic design and seats 300 people, which will be adequate for a number of years to come.

A Building Is Taking Shape

A pipe organ was bought with money left by the church's first organist and is one of the few pipe organs in the State. It was first installed in the basement. When it was moved upstairs, two of the members who were familiar with telephone wiring were able to transfer the wiring to the church auditorium much to the surprise of the pipe organ company. Alaskans have learned by necessity to do many jobs that they would never attempt to do themselves if they lived in the other States.

After the church was completed in 1948, the mortgage was paid off in only six years. From whatever point in town one looked, their fine church could be seen, and on a clear day the cross is silhouetted against the magnificent, jagged peaks on the Mainland.

The congregation had every right to sit back and be proud, but they aren't that kind of a congregation. Instead at their annual business meeting in January of 1957, they adopted a resolution urging all to pray for the Lord's guidance in providing for more Sunday school classroom space. Classes were meeting in stairways, the parsonage kitchen and living room, and every corner in the church.

In May of 1957 the building fund was started by a donation of $1,000 by Mrs. Chris Wick in memory of her husband, who had helped the building of the church so much by his donation of a lot. This lot was large enough for a Christian Education Building, behind the church were three lots on one of which st a house. The congregation voted to buy the lots move the house in March of 1959. First they had to p chase another lot on which to move the house.

The congregation felt very fortunate to have a me ber who was able to draw the plans for their new bu ing. The footings for the 2700-square-foot build were poured late in October of 1959. This was an usually rainy fall, and the men had to work in ra coats and it was not uncommon to leave your b behind in a mud hole. When a light snow fell, men shoveled it off and went ahead building.

At present the population of Petersburg is be swelled by construction workers who are building road across Mitkof Island, on which Petersburg is cated, to the mouth of the Stikine River. It is hoped connect this road eventually to a road that will be b down the Stikine River from Canada making it po ble to drive into Petersburg from the other States.

The Petersburg congregation knows it isn't easy build their Christian Education Building themsel but they have faith that it eventually will be comple

Even though these men all hold other jobs, they volun their time to build the Christian Education building church needs so much. In order to work, the men first to shovel off the snow on this rainy day.

flections on the office of

The District President

By A. C. Lehman

Part III

FLECTING ON THE QUALIFICATIONS needed to fill the Office of the District President in the new ch is not an easy task. Even the matter of where to proves extremely difficult.

e might, for example, examine each of the duties in the Constitution and Bylaws and proceed to a composite picture of the man. This kind of ach, however, calls for a mixture of naivete, ideal- gnorance, and even arrogance that is sometimes ated with call committees. To look at the list of that apply to the office itself, along with those ging to the Church Council and Joint Council, ich the district president is automatically a mem- s to make one realize that no person can fully e office.

ead of looking for some new formula to measure ualifications necessary for the office, we would do "to go back to the Scriptures." This may sound pious cliche; it is, nevertheless, true.

loing this, one must admit that the Scriptures are textbook in church polity, anymore than they are iled study of geology. One must admit, too, that when the New Testament does speak of the mat- seems to indicate that church polity grew up out ediency rather than out of direct revelation. But admitted all this, one cannot turn away from age like I Tim. 3, without realizing there are important general qualifications listed for leaders Church.

re is the matter of moral character. It is rather l to notice that the Scriptures insist on taking f this qualification. We may even feel it necessary t out that Paul's admonition belongs to another ore primitive day in the life of the Church. One reflect on this subject for any length of time, er, without remembering that the moral integrity man goes beyond those sins which have to do xual immorality. The prophets, in fact, used such illustrative material to point out the meaning ral integrity in its wider sense.

High priority seems also to be given those qualifications of leadership that have to do with the pastoral concern and care of the church. This is one aspect of the Office of the District President, which, it seems to me, might well have been underlined in the Constitution. Just as a busy pastor is called upon to perform every kind of important duty along with those that have a right to prior consideration, so it is with the district president. For example, will we be able to speak of him as a pastors' pastor who feels that his highest privilege is to offer them both the spoken and visible Word? How often will pastors have the privilege of personal counselling?

And when will the congregation, pastor, and district president get to sit down and talk over the problems that relate to each and all of them with respect to their common ministry? The fact that some congregations do not wish for such a meeting only indicates a deeper need. One of our districts in the new Church will number nearly 400 congregations. When one contemplates what this kind of situation will mean to the pastoral aspects of the Office of the District President, he hardly knows whether to laugh at the ridiculousness of the situation or weep over its tragedy.

If the church recognizes the pastoral aspect of the office, then it will not be able to ignore those qualifications which have to do with the theological acumen. When one realizes, for example, that our seminaries will probably graduate more students in the next ten years than there are living graduates from all previous years combined, he begins to see what could happen to the Church if we do not have men of pastoral and theological stature in the offices of the Church, as well as at our seminaries, to which these young men can look for guidance and direction. To be "apt to teach," when the pupils themselves are teachers, may not call for a theological doctorate. But like the president of a seminary, who may well need to come up out of the grassroots of the Church, the district president will need to have substantial theological stature and give evidence of being a continual student.

The Office of the District President will need a pastor and a theologian—but it will also need a churchman. Emphases and personal interests there will always be within the Church. History seems to indicate that to insist on anything else will stifle the work of the Holy Spirit. Our pioneer fathers, for example, lived in an era when their primary interests had to be in education if they were to have a trained ministry. A little later they were gripped by a great concern for World Missions. Today American Missions and Charities have moved to the forefront. The work of commissions and committees on social action and evangelism, as well as worship and music, will soon begin to make its bid for the attention of the Church. Fine as all this is, appointed fathers will need to keep all of this "faith in action" in balance.

There is also the Church in her larger dimensions. With as many as 20% of our people changing their addresses every year, the moving back and forth among the different synods will be accelerated. Aggressive evangelism will no doubt cause an acceleration of movement across denominational lines, too. The problems which will follow on the heels of this social-religious revolution will be too profound to allow their solution by individual parishes, conferences, districts, or even synods.

The administrative qualifications for the office are mentioned last simply because they tend to find their way to the top of our agendas. As openly as these lines have sought to push the pastoral, theological, and churchmanship aspect of the office to the fore of our consideration, they want no part of trying to push the administrative areas of the office piously to the side as if they are unimportant.

Lest this all sounds too academic, let me cite a practical instance of the stake the Church has in this area of its life. There is the matter which comes to all congregations sooner or later, the calling of a pastor. True, some churches still insist on going into this high task without help from the district president. But most of the congregations in our larger synods have long since recognized their complete inadequacy for carrying out these responsibilities alone. To ask how many call committees are acquainted enough in the Church at large to know where to turn for a suitable pastor is to answer the question. To ask how many call committees understand the needs of their own parish well enough to go out and search for a man to fill them is, in most cases, also to answer the question.

To accept this fact is not to solve the problem, however. The next step has been to seek suggestions from the district president. Suggestions invariably have come. Pastors have been called. They actually have arrived on the scene. All in the name of the Holy Spirit who brought people and pastor together. This is no place to speak facetiously, much less impiously. We dare believe that the Holy Spirit has not been workin and through these man-made methods of calling tors in our churches.

But is it not time for us to realize that He has had to work in these areas of the Church's life de us, not because of us? Will it be so in the new Ch too? When a district president suggests a man given parish, on what basis will he do so? What his previous relationship have been to the parish? often will he have been in the parish to do more officiate and perhaps preach the sermon at a dedic or installation service? And what about those inst when there will be a change in district presidents? the experience and knowledge of the previous occu of the office disappear with him, or will there be kind of permanent record or case history that ca studied with the view to understanding a congrega total personality?

The same kinds of questions pertain to the di president's knowledge of the pastors of the Ch After one has put to the side those aspects that b to a popularity contest, how wide and thorough his knowledge be concerning the peculiar abilities gifts of the pastors of the Church? The observa that indicate the books and periodicals the pastor the kind of music with which he feeds his spiri important factor in Luther's mind), the curric he has in his confirmation classes, the conference schools he attends for his spiritual and mental gr the ability to rule his own house: will the presiden these revealingly pertinent observations at his dis

Putting all of these matters in whatever categ duties we like, it is still obvious, even to the most observer of the problem, that the Office of the D President will need the abilities that belong to a administrator. As great a place as the adminis aspects of the office have held in the past, it is par cal that it has received so little attention fro Church. No doubt it is in some measure because fact that the district office has been in the same p ment as the office of the pastor; namely, that the has been slow to see the need for dealing with th of her responsibility. Will this situation be allo continue in the new Church? In large measure, be the administrative acumen found in the offic which will convince the church of her responsib

Pastor, theologian, churchman, and admini Will the new Church find the men it needs to Office of the District President? Will she make the office she needs in this hour? The answers questions will come through an intelligent, pra concerned fellowship of believers whose first al is not to an office, but to the Christ and His of reconciliation among the sons of men.

Hail and Farewell

Journey Into Reality

ws has just reached me of the death of Sven Lid- of Stockholm. Even though some Swedish met- itan dailies spoke of Lidman as the outstanding ous personality of twentieth century Sweden, the will mean little or nothing to most Americans. rote in a language which is intelligible to not more fifteen million people, and he has not been trans-

t to me he was an event. In the early thirties when s bedimmed by doubt, he broke upon my vision a celestial nova. One memorable day I ran across *serie* by Lidman in a religious periodical. It was eeing an eagle in a barnyard full of hens. He was ng about something very simple. It was early ng. He was sitting in his study. The green-shaded was lit. Into the circle of light came his five-year- oy, Sven. The light flowed out upon the uplifted -the clear eyes, the ruddy skin, the coarse vital h hair. In a prophetic flash the father saw in the te cell structure of the child, the unceasing be- ngness of existence—the unending passage not only nutes but of states—like the lighting and the snuff- f a million candles. Lidman felt himself rocking the ceaselessly moving waves of passingness. What w has not been and will not be. All is flux. All w. And he formulated a brief verse, heavy with erment:

Little, little Sven
Will not come again.

Journey to Judgment

arned subsequently when I began to buy and read an's books that he had begun his career as a *fin de* poet deeply influenced by Rimbaud. That he had d law, served as a reserve officer in the Swedish and married the stunning daughter of a Swedish naire, whose mansion still dominates the gold of Stockholm. That he had begun writing novels grand style and that he was at the age of thirty vied darling of a wealthy cultural set, with a rural constellations of important friends, and a dazzling as some sort of Swedish Balzac. And that he was, despite all of the things which Aristotle says conduce to happiness, a desperately miserable man. He found himself estranged from his family and beset by a creeping artistic paralysis which led at last to thought of suicide by gun or capsule. By 1917 he was inwardly bankrupt, a derelict of a man without hope in the world.

Pilgrimage to the Land of Peace

But in some strange way, which he could attribute only to the action of God, he was pursued and captured. Francis Thompson spoke of the redeeming God as the Hound of Heaven. Lidman liked to talk about God as the Great Harpooner who pursues the soul whale across ice-blue waters. In May 1908 he had been in Paris, newly wedded and filled with the joy of the primavera. He had been a happy pagan, a Swinburnian literary roue, delighting in a miscellany of sights and sounds and tastes. Cooked snails and white Chablis, amusing sorties into dim Parisian cellars crowded with vice, mornings of hang-over and dark presentiment—this had been his fever chart. One bright day he stands under the chestnut trees along the Seine digging into the boxes of second-hand books which line the quay. And he fishes out of the deeps a little ragged volume, Thomas a Kempis' *Imitation of Christ*. And he reads on the flyleaf some ominous words: "Malheur a ceux qui s'attachent aux chose passageres, parce qu'ils passeront avec elles." Which roughly translated is, "Woe unto those who cling to transient things, for they shall pass away with them!" It became a barbed arrow in Sven Lidman's soul.

And March 17, 1917, the harpooned whale was brought alongside. Sven Lidman, erotic poet, novelist of the mundane, socialite, stumbled the last few steps across the threshold of peace.

From that moment he was a new man in Christ.

J. R. Heste

Toward the Fourth Sunday in Lent

The Walk With

The Lesson: Psalm 84:1-4 • The Gospel: John 6:24-36

Monday, March 21

ENOCH KNEW IT

Genesis 5:24

Enoch walked with God; and he was not, for God took him.

The entire authentic history of Enoch is contained in nine verses of the Bible—six in the Old Testament, and three in the New. History outside the Bible does not know him. Yet he stands out as one of the most remarkable and admirable men of whom history speaks. He was a man whom God honored and gave the rating of greatness. He had no military renown, was not profound in scholarship, had no artistic genius. His greatness consisted in this that he walked with God. This alone speaks volumes about the kind of person he was. He was a man who knew the companionship of God.

Not always, dear God, does the descriptive line about the great companionship belong to men. Rather this: "They walk where they please," or "They walk in darkness." Would that all men would know the joy of the walk with You! Amen.

Tuesday, March 22

WHAT IS IT?

Hebrews 11:6

For whoever would draw near to God must believe that he exists.

To walk with God means to live in a real, constant, conscious companionship with Him. We read that Enoch did this. Not on a few rare occasions of spiritual exaltation, but for most of his life. In his case it was for three hundred consecutive years! For the first sixty-five years no, but thereafter he kept the stride of the best and most fruitful walk known to man. It is possible for us, too, to walk with God, to be conscious of His nearness in our daily life. "He is not far from any one of us." With the Psalmist we pray to God, "Be not far from me."

It is not merely in knowing that You exist—for even the lost knowing that—but it is the drawing near to You that sets my feet upon the way of the walk with You, dear God. Let me know the joy of this companionship both now and forever. Amen.

Wednesday, March 23

WHAT IS IT LIKE?

Psalm 16:11

Thou dost show me the path of in thy presence there is fullness of j

The joy that belongs to the walk God is known only to those who a that companionship. The outsider us assumes that there is no joy in wa with God. Yet, if it is true that i comes from the right companionshi life, then the greatest joy comes fro companionship we may have with It has been said that if we have the scious presence of God on earth, we two heavens; the heaven to which w going, and a heaven to go to heave This is an experienced fruit of this a ty of Christian faith.

Even in sorrow, gracious Father, not lose this joy. My blessed Jesus i loneliest hour looked up to You radiant joy, and said, "Yet I am alone, because the Father is with Grateful am I, O God, for this ab ing joy. Amen.

+

Thursday, March 24

WHAT DOES IT DO?

Hebrews 11:5

Now before he was taken he was attested as having pleased God.

Enoch's life came into its greatest usefulness after he commenced his walk with God. Up until that time he was temporizing. We cannot point to any "great achievement" on his part, for that is hidden behind the single characterizing statement that he had a companionship with God. But that is not to say his life was useless, for in the walk with God there is a high consciousness of the value of time and the crying needs of mankind on every hand. Enoch pleased God. He is more pleased when we walk with Him than when we work for Him.

Blessed Jesus, You have bidden us to sit at Your feet and listen to Your Word. And when we do so it is pleasing to You. For in this walk, this companionship, You ready us for usefulness in being the light and the salt doing the work of the Kingdom.

+

Friday, March 25

HOW IS IT DONE?

Hebrews 11:5

By faith Enoch was taken up . . .

Enoch was indeed "taken up," and this is the great finale of his story. But the end of his earthly life was preceded by a walk, and that walk was made in faith. His faith was so notable that it is entered in the list of great believers in the Book of Hebrews. We enter into the joyous relationship with God, we have salvation, by trusting in the atoning blood of Christ. There is no walk with God unless we have forgiveness and sin is put away. Sin separates and must be removed before the great companionship can begin. God Himself gives us faith to trust in what He has done for our sake.

The joy and the peace of the walk with You has been hard won, O God, by the blood of my Savior. Let me not fail to confess my sins before You, and make an ernest effort to shun all that is harmful and displeasing to You. In the Name of Jesus, Amen.

+

Saturday, March 26

AND OBEDIENCE

John 14:23

"If a man loves me, he will ke word, and my Father will love hi we will come to him and make our with him."

It is common sense that Enoc obedient to God when he walke Him. We cannot walk with God we go His way. Amos said (3:3) cannot walk together unless th agreed." So often we make the of thinking that faith is a separate we divide it from obedience. Bu two go together. We believe God obey God. This is the walk with to know the Word and to keep a sense this may be said to be the of the presence of God.

Heavenly Father, we hear Yo to us to follow after the steps o Keep us faithful in the Way that be fruitful. We need the joy and t ness of Your presence. By You give us faith and obedience to h blessed companionship.

ius Re-affirms
rman Church Unity

op Otto Dibelius of Berlin, in
lress to a plenary session of the
of the Evangelical Church in
ny (EKID) held in East Ber-
ored Communist attempts to
ize differences of opinion with-
Church and to make political
out of them.

bishop, who is chairman of the
Council, said that, despite all
s and differing views, the
s internal unity has never been
ered, and "there never has been,
ver will be, a cold war within
urch."

remarks were of particular sig-
ce in view of recent sharp con-
y among churchmen over a
in which he contended that
the Soviet Zone regime nor any
totalitarian government consti-
"supreme authority" to which
ans owe allegiance in any Bib-
nse. The pamphlet meanwhile
l in new Communist attacks on
Dibelius, who has been a con-
arget of Red denunciation.

bishop urged the Synod mem-
preserve their composure in the
f all "propagandistic polemics
emands directed toward the
from outside powers."

sing the unity of Protestants on
des of the Iron Curtain, Bishop
s told the members that they
place this unity above all cur-
ontroversies.

he same time he urged them to
ip debating the question of
armament for East Germany,
naplaincy treaty between the
and the Bonn government, and
e of "supreme authority, leav-
clarification of such matters
commissions appointed to deal
em."

op Dibelius stressed, however,
a continuation of the discussion
"supreme authority" issue be-
recent Synod of the Evangeli-
urch of Berlin and Brandenburg
should be desired, "I shall stand up for my views, because I am more convinced of them than ever."

Regarding the atomic armament question, the bishop added that "there is nobody among us who does not share the worries of frightened mankind, but it is not necessary for the Synod to neglect its clerical tasks just to repeat what the Church for years has said again and again."

Bishop Dibelius hailed as "a spectacular evidence of the oneness of East and West Christians" the support being given to the Protestant "Bread for the World" campaign.

He also said he welcomed the progress made in negotiations between Lutheran, reformed and United Evangelical theologians toward a Communion fellowship among the EKID's member Churches.

The EKID Synod comprises 120 members, including 74 West Germans, 35 East Germans and eleven from Berlin.

Bible Telecourse Expands

Washington's popular telecourse on the Bible will be televised outside the national capital area for the first time during the present semester, American University announced in Washington, D. C.

The course on the Old Testament, which has attracted hundreds of registrants, just as did the first course in New Testament given last year over the air, is taught by Dr. Edward W. Bauman, chaplain of the Methodist-sponsored university, with the assistance of Rabbi Balfour Brickner, spiritual leader of Temple Sinai, a Washington reform congregation.

The course will be carried by WSVA, a television station at Harrisonburg, Va., 175 miles west of Washington in the Shenandoah Valley, as well as by WMAL-TV which originated it in the capital city.

The 13-week series will be sponsored by the Virginia Council of Churches. In Washington, the program is sponsored by the National Capital Area Council of Churches.

Ultimately, it is hoped that a whole network of cities in the East will carry the program, if it proves as popular in other areas as it has in Washington.

In the first semester this year, 127 persons paid a $40 tuition fee to American University to take the course for two hours of college credit, applicable to any undergraduate or graduate degree. They wrote term papers, took field trips, and a final examination based on the television lectures and study materials.

Another 1,300 persons paid $5.00 apiece for the textbook and study guides, while 200 of them paid an additional fee just to take the final examination to see how they did—and win a certificate from the university, if they passed.

—RNS Photo

ST. PAUL'S ISLANDS—Thousands of Christian pilgrims are expected to visit Malta this year in commemoration of the 1,900th anniversary of the shipwreck there of St. Paul. On the larger of the two islands in the foreground is a statue of the Apostle marking the event mentioned in the Book of Acts.

Among Lutherans

The Other Merger . . .

New York Chosen as New Headquarters

Representatives of four Lutheran Churches engaged in merger negotiations voted unanimously in favor of New York over Chicago as the location for the main offices of the new Church they hope to establish by June, 1962.

The Joint Commission on Lutheran Unity also agreed that certain boards, commissions, auxiliaries and agencies of the 3,000,000-member merged Church should be located in Philadelphia, Chicago and Minneapolis.

Comprising the JCLU are 46 commissioners from the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod) and American Evangelical Lutheran Church.

Work also was completed on all union documents that will be submitted to this year's conventions of the four uniting bodies. These documents are the new Church's constitution and by-laws, a synod constitution, and a model constitution for local congregations.

A tentative time-table sets the target date for the merger as June, 1962, after the four Lutheran groups have acted on adoption of the union plans.

VOTE NAME CHANGE

Representatives of four merging Lutheran bodies decided to change the name of their proposed church to the "Lutheran Church in America."

In abrogating an earlier action, the Joint Commission on Lutheran Unity bowed to a storm of protest which greeted its original choice last December of the name "Lutheran Evangelical Church in America."

Headquarters of the ULCA are now in New York, Augustana in Minneapolis, Suomi Synod in Hancock, Mich., and AELC in Des Moines, Ia.

As recommended by the JCLU's subcommittee on headquarters, the various offices of the LCA will be located as follows:

New York—Officers of the Church and Executive Council; Boards of College Education and Church Vocations, Social Ministry, Theological Education, and World Missions; Commissions on Church Architecture, Evangelism, Press, Radio and Television, Stewardship, and Worship; Lutheran Church Men; Common Investing Fund; Lutheran Church Foundation and Lutheran Laymen's Movement for Stewardship.

Philadelphia—Central Office of Publishing House; Boards of Publication and Parish Education; Commissions on Church Papers and Youth Activities; Lutheran Church Women and Luther League.

Chicago—Board of American Missions. And Minneapolis—Board of Pensions.

The committee said one of the leading factors in the choice of New York as headquarters was its "natural kinship with the historical and geographic patternings of the denomination's supporting constituencies and its affiliated agencies."

Measured in terms of membership distribution, the approximate geographic center of the new denomination's work will be in the vicinity of the Ohio-Pennsylvania state line.

The committee said it recognized "the midwest orientation" of Augustana, Suomi Synod and AELC, "agreed that it is unrealistic to the facts" revealed in the membe analysis.

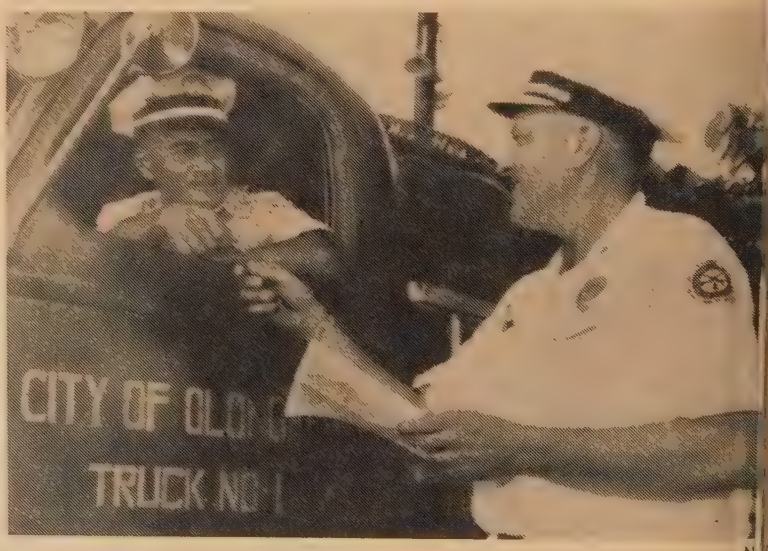
Another major factor in the tion of New York, the committee was its "relationship through pro ty and/or accessibility to Luthera ganizational centers as well as wider Christian community."

The committee said it had cussed at length the advisability o Church's headquarters being geog ically proximate" to the main o of The American Lutheran Ch and the Lutheran Church—Mis Synod.

The American Lutheran Churc be constituted in April by merg the Evangelical, American and U Evangelical Lutheran Churches, have its headquarters in Minnea The Missouri Synod is located i Louis, Mo.

"While an argument could b veloped for encouraging an e total union of Lutherans in An with all three headquarters locat the middle west, there has bee demonstrated historical reason fo lieving that proximity of one quarters to another has enhanced conversation," the committee obs

"On the other hand," it adde withdraw from the existing ecum



—N

PHILIPPINE FIRE INSPECTOR—Lutheran layman Don H. Weitkamp, chief fire i for the Subic Bay Naval base at Olongapo, the Philippines, hands the keys to t fire trucks to Artemio Agbunag, Olongopo fire captain. Until recently the U.. provided police and fire protection for the city which is adjacent to the nav Inspector Weitkamp is chairman of the committee which supervises the Ce Lutheran Servicemen maintained in Olongapo.

ships in the wider Christian
nity, which New York City
s, would tend to say that this
declares itself to be less con-
than it now is with these rela-
ɔs."
n earlier report, the committee
out these relationships as being
ne National Lutheran Council,
al Council of Churches, Luther-
ld Federation and World Coun-
Churches, all with offices in New
The ULCA, Augustana and the
are affiliated with all four
s, the Suomi Synod with only
C and LWF.

ogians Coming

European theologians will lec-
n American seminaries and
during the summer of 1960,
the auspices of the Department
ological Cooperation of the Na-
Lutheran Council.
Rev. David Granskou, secretary
department, said that both Dr.
r Hillerdal of Sweden and Dr.
Marsh of England have accepted
ons to speak at Lutheran semi-
and conferences in this country.
Hillerdal, who is lecturer at the
sity of Lund, Sweden, is a noted
on Luther and on ethics. He
during 1958 at Garrett Biblical
ry in Evanston, Ill., and at Chi-
Lutheran Theological Seminary
ywood, Ill.
itinerary will include visits to
nicago Lutheran Seminary, Pa-
utheran Theological Seminary in
y, Calif., and at pastors' con-
s in other parts of the country.
Hillerdal's subject will be "Chris-
nd Philosophical Ethics Until
eformation." His most recent
published in Swedish, is on this

John Marsh, principal of Mans-
College in Oxford University,
d, is a distinguished theologian
urchman. He has previously lec-
t Union Theological Seminary,
York, at Yale Divinity School,
Haven, Conn., and at other
an institutions.
itinerary will include visits to
icago Seminary, to Wartburg
gical Seminary in Dubuque, Ia.,
St. Olaf College in Northfield,

Two Secretaries Named for NLC Campus Work

Two secretaries have been named to the national staff of the Division of College and University Work of the National Lutheran Council.

They are:

The Rev. John W. Arthur, campus pastor at Stanford University and San Jose State College in California, as western regional secretary, with headquarters in Berkeley, Calif.

The Rev. Donald F. Hetzler, campus pastor at the University of Iowa in Iowa City, as central regional secretary, with his office at DCUW headquarters in Chicago, Ill.

Elected by the executive committee of the NLC during its 42nd annual meeting both will begin their new duties on July 1 for terms of four years.

Mr. Arthur assumes the post left vacant with the election of Dr. Henry A. Hetland as executive secretary of the Division of College and University Work in January, 1959. Mr. Hetzler will succeed Dr. Paul E. Bierstedt, who will retire in June after 14 years of service as central regional secretary.

Pastor Arthur is a member of the Augustana Lutheran Church and Pastor Hetzler of the Evangelical Lutheran Church.

Lutheran Writes Book on Church, Radio-TV

"The Church in the World of Radio-Television," a new book by Dr. John W. Bachman, chairman of the National Lutheran Council's Committee on Radio-TV and a professor at Union Theological Seminary, will be published March 1 by Association Press.

Dr. Bachman offers documented analysis of the American system of broadcasting, its program possibilities, the Church's task of communication, and the scope of Christian broadcasting.

He also proposes a means of establishing mutually beneficial and constructive relationships between local churches and broadcasters.

"Current attitudes of many churchmen toward radio and television generally reveal a misunderstanding of either the media or of the Christian faith or both. Their attitude may be classified as either daydreams, nightmares, or illusions."

He describes the broadcaster's philosophy as being sometimes based on a view of man "not as a little lower than the angels, but as a little higher than a guinea pig."

Dr. Bachman is professor of practical theology and director of the audio-visual program at Union. His book is the outgrowth of two year's work by the Study Commission on the Role of Radio, Television, and Films in Religion which was established by the National Council of Churches. While his book is not an "official" report of the study, it reflects much of the thinking of the commission, of which he is an active member.

An ordained pastor of the American Lutheran Church, Dr. Bachman is a member of the board of managers of the Broadcasting and Film Commission of the National Council of Churches, and has served as consultant to several denominations in the field of radio and television. He has been chairman of the NLC's Committee of Radio and Television since 1956.

Drama Group Tours

Announcement of the first tour of the Lutheran Foundation for Religious Drama was made in New York by the Rev. John Kulsar, executive director of the group.

Presenting Charles Williams two one-act plays "House By the Stable" and "Grab and Grace," the Foundation will perform in four Lutheran Congregations in the Philadelphia area, Feb. 20-21.

The production was originally presented in a series of 14 performances in 11 Lutheran Churches of the metropolitan New York area during 1959 Advent season. Because of its popularity a repeat performance was scheduled in New York on Feb. 14 at Holy Trinity Lutheran Church.

The Philadelphia tour will represent the first out-of-town venture on the part of the group, Mr. Kulsar said. He added that it was possibly the first of a series of week-end tours to Eastern sea-board cities with the production. Negotiations with churches in Baltimore, Md. and Washington, D. C. are underway, he said.

Within the ELC

Honor Rolls Added

Eight more congregations have been added to the list of 532 LUTHERAN HERALD honor roll churches. The following have recently subscribed for the HERALD for every member family:

Indian Creek Church, Chance, S. Dak., and Slim Buttes Church, Reva, S. Dak.—The Rev. LeRoy Flagstad, pastor

Dennison Church, Dennison, Minn. —The Rev. Harlan Foss, pastor

LeRoy Church, LeRoy, Minn.—The Rev. Paul H. Hanson, pastor

Eleva Church, Eleva, Wis.—The Rev. Calvin E. Larson, pastor

American Church, Harlowton, Mont. —The Rev. Dale W. Skatrud, pastor

Davenport Church, Davenport, N. Dak.—The Rev. E. M. Sletten, pastor

Lily Church, Lily, S. Dak.—The Rev. Edward Ulseth, pastor

Luther Band Tours

The Luther College, Decorah, Ia. concert band left March 10 for a 12-day tour in Minnesota, North Dakota and Montana. Prof. Weston H. Noble is conducting the 70-piece band in 13 concerts.

One of the oldest college touring groups in the country (first tour, 1886), the Luther band will observe the centennial of the College with a trip to Europe in 1961

People

Dr. Charles L. Nasby, auditor of the ELC and personnel manager of Augsburg Publishing House, was recently elected president of the Ebenezer Home Society of Minneapolis. Ebenezer Home, an institution of the ELC and the Lutheran Free Church, is the largest Lutheran home for the aged in the United States.

Miss Ellen Christianson of Fertile, Minn., was recently installed as parish secretary of Windom Church, Windom, Minn., the Rev. Martin D. Larsen, pastor. Miss Christianson previously served as parish worker for three years at McIntosh, Minn.

The Rev. K. B. Vaaler recently completed work as interim pastor of Kenneth parish, Kenneth, Minn., and in March will begin work as interim pastor in his former parish at Colton, S. Dak.

The Rev. Marvin Odland has resigned as pastor of Provost, Alta., in order to accept a call to Prince Rupert, B. C.

The Rev. Martin Silseth of the Wisconsin Lutheran Welfare Society staff was recently appointed to the Board of Directors of the Wisconsin Welfare Council.

The Rev. and Mrs. C. Blaine Gunderson were honored on the occasion of their 25th wedding anniversary by their congregation, Selbu Church, Lacrosse, Wash.

The Rev. E.B. Kluver is serving as interim pastor at First Church, Orland, Calif.

The Rev. Wallace A. Larson, formerly of Yankton, S. Dak. is serving as hospital chaplain in Rochester, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

624-acre wheat farm, 165 acres in wheat allotment. N. Mont. Full set machinery and bldgs. Price: crop and machinery—$71,000. Reasonable terms or cash. 657-1A

78 acres farmland, N. Minn. 3 mi. to Lutheran church. Good soil, some pulp and timber. 657-2A

160 acres Cent. Minn. Some over 100 acres in field, bal. very good oak timber pasture. 6 mi. to Lutheran Church and town. $65 per acre. Ill health reason for selling. 657-3A

Homes

4-bedroom modern home, NE S. Dak. town. Includes 6 acres, small barn, 2 garages. 1½ acres tillable. Excel. for fur farming. 657-4B

Businesses

Beautiful restaurant. Cent. Wis. Good Lutheran area. Owner forced to sell. Only restaurant in town. Grossed over $30,000, 1959. 5 living rooms. Bath. $16,000 complete with stock and inventory. Liberal terms. 657-5C

POSITIONS WANTED

College student (female) desires w a Bible Camp for summer months, either clerical, cabin or any other wo might be available.

Middle aged man wishes employn Children's Home as supervisor or n ance man.

Married couple, 26 years old, nor ers, non-smokers desire farm work. on farm, veteran, 2 years college. A March 10th.

HELP WANTED

Young man, single, 18-25, for farm beginning Apr. 1, Cent. Mont. Must pendable, non-drinker, non-smoker, wi experience.

Teaching position open in Hawaii- quarters furnished at $330 per month months. Couple who can work in eler desired. 6

Man for farm work desired for SW farm. Must be reliable, with clean hab dairy farm experience. Prefer single n 6

Announcements

Wanted—100 good Lutheran hymn music edition, 50 word edition. Write Lutheran Church, Newark, Ill.

Minnewakan Bible Camp on Lake sia, N. Minn., has two choice wee this summer available to circuit or group of 95 to 180. Call or write R Johnshoy, Fosston, Minn.

Want Ad

Rate $1.00 a line, minimum charge $

For sale: 1st Lutheran, Bothell, Wa Edmonds, pastor, offers investment 6% on a 12 yr. amortization sche building a new sanctuary and edu. w computed from 1 Jan. 1960 on all bo chased before 1 April 1960. 1st Luthe a big challenge in this fast growi Write Box 246, Bothell, Wn., for f and application form.

Checker®
COAT and HAT RACKS

Bring checkroom efficiency to the church and Sunday School. Keep wraps in an orderly manner—aired, dry and "in press". No. 3 wall racks come in any length to fit; 4 spaced coat hangers and hat spaces per running foot. Mount on wall at the desired height for each

The 5 ft. Portable No. 50 Checke dates 50 people, goes wherever need ball-bearing-swivel casters. Answer problem, in vestibules or for meetin etc. Efficient, sanitary, fireproof built for lifetime service of welded, l steel with square tubular columns.

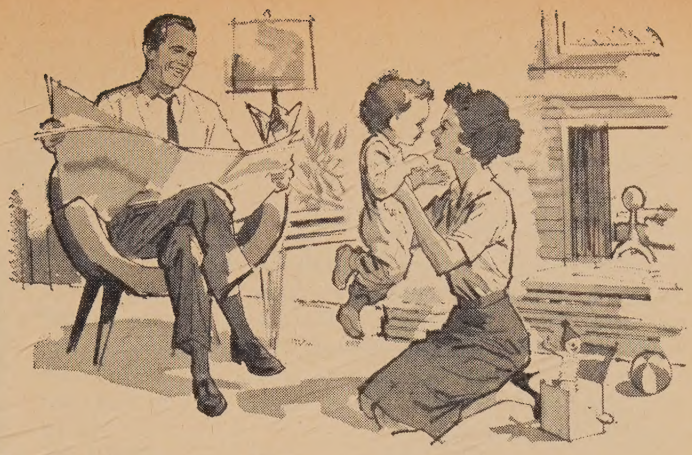
Write for Bulletin CK 64

Wardrobe units for every chu including portable umbr overshoe racks for entra storage racks for robes.

VOGEL-PETERSO
Rt. 83 and Madison St. • El

ıen you know

must provide...



Brotherhood Provider Life Insurance gives you:

),000 of family security for only 50¢ a day*

you are a Lutheran, you can own Brotherhood Life Insurance and at remarkably favorable rates. comes peace of mind from having provided for ıily's future. Family protection, education, invest- tirement income—*all* are possible with our Brother- ovider Plan. Look at these big advantages: *(Based 5. Slightly higher as you grow older.)

0 of permanent, dividend-paying life insurance.

ı die at 65, your family actually gets $16,000, yet e invested only $7,208.

retire at 65, you can get $12,059 cash.

are totally disabled before 60, we pay all future ıs.

All this and more for an investment of just $180.20 a year . . . about 50¢ a day. You would pay more than this for lunch.

Right now, think about your family—your children, your wife—those who look up to you, *depend* on you. It's reassuring to know you can turn to our Lutheran Brotherhood Provider *when you know you must provide.*

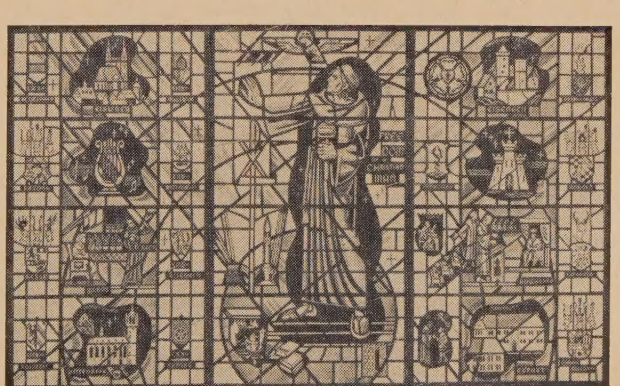
Call your Lutheran Brotherhood representative for full details. Join the thousands of Lutherans who enjoy security and peace of mind in the bond of Lutheran Brotherhood.

**Based on current dividend rate, which is not guaranteed. Actual amount may be more or less than total premiums paid.*

LUTHERAN BROTHERHOOD Life Insurance

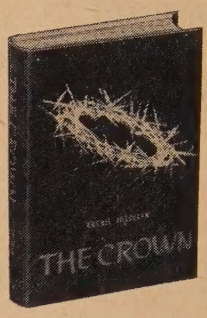
gal reserve life insurance society • 701 Second Avenue South, Minneapolis 2, Minnesota

free. Full-color reproduction of Martin Luther window (18" x 24"), suitable for framing and display in home or classroom. Send your name and address today.



COMP
LUTH THEOL SEM LIBRARY
COMO & PIERCE
ST PAUL 8 MINN

The Crown ARCHIE JOSCELYN



A gripping fictional account of one of Rome's henchmen at Calvary and guard at the tomb of the Risen Christ. Ever in the shadow of the Savior during the climactic events of Passion Week, the trusted officer Cerdic could not foresee at the time of the Crucifixion that he, too, must shortly thereafter know the horrors of the road to Golgotha and the piercing significance of the Crown of Thorns worn by this man whom he learned to hail as Master.

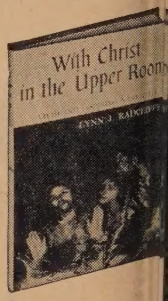
$3.75
Code 31-1594

With Christ in the Garden LYNN J. RADCLIFFE

Inspiration from Jesus' last hours. This vivid picture of Christ's prayer vigil in Gethsemane will lead men to a closer communion with God.

$1.50
Code 31-8079

Suggested Reading for Inspiration During Lent

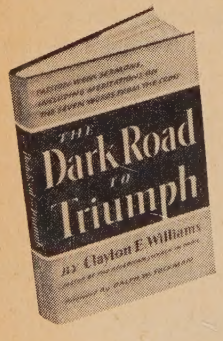


With Christ in the Upper Room
LYNN J. RADCLIFFE

Many times have the events of the Upper Room been recounted, but seldom with the vividness of Dr. Radcliffe's presentation. He translates the events into personal meanings with such insight that you cannot help but feel, practically live, the stirring message of the Upper Room. In this book "we see our own selves."

$1.50
Code 31-8082

The Dark Road to Triumph CLAYTON E. WILLIAMS



New dimensions of Christ's love and passion are pointed up by the widely-known minister of the American Church in Paris. As Williams says, many persons have been crucified but it was Christ's character, message and unique relationship to God which gave Good Friday and Easter morning eternal and universal significance. The reader's gaze is focused on the heart of the Christian gospel—the Passion and Triumph of our Lord.

$2.75
Code 31-1656

The Need to Believe MURDO EWEN MACDONALD

This is the "age of anxiety," where man is faced with the failure of secularism to produce the kind of world we want to live in. Murdo Macdonald claims that the Christian faith is the best possible antidote to insecurity, and he proceeds to set forth the basic facts about belief in God, in Christ, in the Church and other phases of Christian faith and their application to present day situations. A well-planned exposition of the Christian faith, highly recommended for Lenten reading.

$2.95
Code 31-

AUGSBURG PUBLISHING HOUSE, 426 S. 5th Street, Minneapolis 15, Minnesota

_____ The Crown, $3.75
_____ With Christ in the Garden, $1.50
_____ With Christ in the Upper Room, $1.50
_____ The Dark Road to Triumph, $2.75
_____ The Need to Believe, $2.95

Name_____

Address_____

_____

(Please add 10c for the first dollar and 5c for each additional dollar, or fraction thereof, for postage and handling.)